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## THE PILGRIMS AND PLYMOUTH.

The "Pilgrim Fathers," where are they?  
The waves that brought them o'er,  
Still roll in the bay, and throw their spray,  
As they break along the shore.

Still roll in the bay, as they did that day  
When the "May Flower" moored below;  
When the sea around was black with storms,  
And white the shore with snow.

The mists that wrap'd the "Pilgrims" sleep,  
Still brood upon the shore;  
And the rocks yet keep their watch by the deep,  
To still its waves of pride.

But the snow-white sail which it gave to the gale,  
When the white sail grew dark is gone;  
Like an angel's wing, on an evening cloud,  
Scarcely seen, and then withdrawn.

The "Pilgrim Fathers" are at rest,  
When summer's throne'd on high,  
And the world's warm breast is in verdure dress,  
Go, stand on the hill where they lie.

The earliest ray of the golden day,  
On that hallow'd spot is cast,  
And the evening sun, as he leaves the world  
Shines brightly there to the last.

The Pilgrim Exile! Sainted name!  
The hill, whose icy brow,  
Rejoiced as he came, in the morning's flame,  
In morning dews burns now—  
And the moon's cold light, as it lay that night  
On the hill side and the sea,  
Still lies where he laid his homeless head,  
But the Pilgrim! where is he?

The Pilgrim spirit has not died,  
It walks in moon's broad light;  
And it watches the bed of the glorious dead,  
With holy stars by night.  
It watches the bed of the brave who have died,  
And shall guard this ice-bound shore,  
'Till the waves of the bay where the May Flower lay,  
Shall foam and freeze no more.

## POLITY OF METHODISM.

BY DR. HODGSON.

Frequent changes not peculiar to Methodism—Advantages of the itinerant system in respect to change—How to effect the removal of an unacceptable minister.

While the frequency of change is made an objection to our itinerant plan, it is found impossible to avoid it by any other. The extent to which it affects those churches which have a settled ministry is feelingly deplored by recent writers. Mr. Purnard remarks: "The unsettled state of everything connected with the pastoral office, for a few years past, has undoubtedly introduced irregularities into the practice of our denomination upon this point, as well as upon many others. In most cases the pastoral connection is now formed with the understanding that it will be short-lived. A stipulation is often made that the connection may be dissolved by either party—the church or the pastor—giving the other three months' notice. In other cases a settlement is made for a stipulated number of years—five being a favorite number. The system of rotation has been pretty thoroughly introduced into the pastoral office. Our pastors have become travelling preachers, circuit riders."—Page 270. The writer on "Ex-pastors" remarks: "However it may be explained, the fact is most manifest, that the pastoral relation has, within a recent period, been exceedingly and extensively weakened." He contrasts the present with former times, when ministers were "settled for life," and adds: "Fluctuation and revolution, settlements and dismissions, in rapid succession, within a few years, have become the order of the day."—*N. E. Puritan*, June 12th, 1844. If we look at the frequent changes of pastors the almost innumerable changes of candidates and stated supplies, there will be a pretty fair presumption that, on the whole, changes take place as frequently with us as with them.

Now we regard it as a leading excellence of our system that it so provides for change, that it takes place regularly and without discord. Change is a part of our plan, and not an interruption of it. Other systems contemplate a permanent union between particular churches and pastors, and the necessity for change is a disastrous contingency for which they must provide as well as they can.

With those churches that observe the elective system, it is, in many instances, nearly as difficult to get rid of a minister that is not acceptable as to secure one that is. Sometimes the unfortunate pastor takes a hint that a change is desired, and vacates his office without any further warning. Sometimes a more suspicious on his part is sufficient to dislodge him. He is too sensitive. Sometimes direct proposals are waited for, and yielded to at once. However, it is not always convenient thus to fall in with the expressed wishes of the church. Great sacrifices are often involved in a removal. The minister is not willing to make them, and so holds his people to the contract. And now the system begins to develop new beauties. In some cases, when the pastor has been settled for life, according to the prevailing custom in those halcyon days, the departure of which is so affectingly lamented, by a writer in the *New England Puritan*, the church buys off the incumbent from the pastoral relation, and the right to the pulpit, by what is deemed an adequate compensation.

The following, according to Mr. Purnard, is the order of Congregationalism in relation to dismission: "If a church should think the removal of a pastor desirable, a regular procedure would be, for the deacons, or some of the older members of the church, to converse freely and frankly with him, state their convictions, and suggest to him the expediency of asking a dismission from the church. If the pastor should decline so to do, they might then desire him to call a meeting of the church for the purpose of conferring together, and acting, should it be judged expedient, in reference to the matter. The pastor would, of course, absent himself from such a meeting, unless he had some special communication to make to the church; or he might, after having opened it in the usual form, state the object of the meeting. The church being thus left by themselves, would proceed to discuss the subject before them; if in opinion they would appoint a committee to inquire into the reasons for the removal, and request him to unite with them in calling a meeting to consider the matter, and advise in the premises. Should he decline their offer of a dismission, the church would then be entitled to the advice of an *ex parte* council. The church would be prepared for an orderly adjournment of the business upon Christian and Congregational principles."—Page 176.

This must needs be a very painful business for both the minister and the people, let the proceedings be ever so regular. But the process does not always relieve the church of the incumbent. The council may advise contrary to the wishes of the former, and the minister may avail himself of the advice of the council. Hence, churches, finding legitimate measures both tardy and often unavailing, frequently resort to those which are more prompt and effective in their operation. Mr. Purnard observes, in a note: "I regret to say that our churches are not always so observant of the course pointed out in the text as they should be."—Page 177.

One method of effecting the removal of a minister is, to make the impression, by slanderous accusations and insinuations, that his usefulness is at an end, and so produce universal dissatisfaction; and, by the same means, with the addition of manifest personal neglect, and often personal insult, to make his condition so uncomfortable, that he is glad to conform to their wishes, in order to escape from intolerable suffering. The *Congregational Observer*, for July 10th, 1841, a paper published in Connecticut for some years, but recently discontinued, contains "A RECIPE FOR DRIVING AWAY A FAITHFUL MINISTER." I copy it for the benefit of all concerned: "Begin the quarrel with great boldness and great violence; set afloat a multitude of stories, no matter how false or absurd, or how easily disproved. If they should be in fact disproved, meet disproofs with a handsome addition to them. Assume the fact that the very existence of such a state of things, proves that the minister's usefulness is gone. Profess a strong regard for the peace of the parish, and, at the same time, influence the passions of angry malice and envy by every species of falsehood, and every vulgar artifice which ingenuity can devise. Seek occasions to converse on the parish difficulties, and a moderate share of cunning will enable you to accuse him openly and publicly of falsehood. By this time a great number of persons scattered through the vicinity will begin to say, 'The man must have been imprudent, he must have given some occasion, or these stories could not exist. His usefulness is gone; and the sooner he leaves the people the better.'—*Review of the Dorchester Controversy*."

## PERPETUITY OF METHODISM.

For the Herald and Journal.

Methodism was born a child, small but lusty, beautiful and promising. Its infancy was spent amidst cold, storm and poverty; but it grew—grew rapidly; grew, in spite of harsh treatment, to robust childhood. And now, though still youthful, its stately and gigantic form rests the attention of the world. Its history stands out before the world in peerless grandeur—for never has church organization in like circumstances accomplished, in the same space of time, the vast amount of spiritual good which has been done by Methodism during the last century.

Still there is a class of persons who delight to exhibit their wisdom and foresight by predicting the early decay, if not the utter downfall of this great system of usefulness. Fixing their eyes on some of its most unique features, and comparing them with popular ideas, they predict a disastrous issue for our beloved church. Has this prediction any justifiable foundation? Are the elements of dissolution to be found in Methodism?

The most obvious features of our system to a worldly eye are, I believe, the *itinerating* habits of our ministry, and the surrender of the right of choice, in respect to a pastor and a sphere of labor, on the part of churches and preachers, to the *appointing power*. "The people," say our opponents, "will not always submit to these changes. They will not consent to take whoever your Bishops may choose to send them; and the pastors will not always submit their rights and interests to the will of their equals."

Viewing these prognostications with a *merciful human eye*, I shall say that they are true. There will be a re-action of the people upon the system, and it will break into a thousand fragments. For it is a severe trial of feeling to a church to be compelled to surrender a pastor in the very moment of his greatest success, and to take another concerning whose qualifications, piety and tastes they know nothing. And to a minister of the Gospel there is no greater sacrifice than that absolute surrender of will in relation to his sphere of labor which is made by a Methodist travelling preacher. To a man whose sense of responsibility to God is strong and keen, I know of nothing in the way of sacrifice so great as this yielding of one's own judgment, choice and will, concerning his field of labor, that our system requires; and viewing the system with a *worldly eye*, I shall confidently predict its final failure.

But no man of sense, no Christian mind will view it thus. Methodism refuses to submit to the test of worldly principles, to be judged of by worldly and selfish feelings. Methodism is a system aiming at just, *spiritual* ends, actuated by *spiritual* conceptions, and moved by the force of a *spiritual* faith. Viewed thus, who can discover signs of its downfall? Who can discover the elements of decay? We challenge the proof of their existence with the utmost fearlessness. Thank God, they are not yet to be found.

There is only one thing that can destroy Methodism. Its itinerancy, its appointing power, *properly employed*, are its safeguards, its securities; not its weakness. What, then, is the force that can read it to pieces?

I answer, nothing less than the *apostasy of its members*, and *ministry from the life of faith*. As a system, it stands on the admission that its subjects, both clergy and laity, are devoted to God. Methodism takes it for granted that it has to deal with spiritual and renewed persons, whose chief aim is to glorify God, and not to please themselves. This is its grand foundation principle. From its class meetings to its Episcopate it presumes the *piety of its subjects*.

Who, for example, is its class member? A person having the form and seeking the power of godliness! Who are its class leaders, stewards and exhorters? Men whose hearts are so astir with the love of souls that they cheerfully give their labors for the good of souls! Who are its travelling ministers? Men moved by the Holy Ghost to seek the salvation of the world in the most efficient sphere of action! Who are the Bishops? Men who are supposed to be actuated by a sole purpose to glorify God in the exercise of the tremendous responsibilities placed in their hands? The duties of every preacher and functionary of Methodism presupposes the piety of each.

Now with piety in its ministry and membership, Methodism has stood the trials and storms of a century. Under a monarchy, in a republic, in colonies, among slaves, amidst every variety of heathenism, amidst the refinement of the

Londoner and the brutality of the Hottentot, it has had its trial—it has passed the ordeal of fire, and not an element of the system has lost its force. In defiance of insult, neglect and opposition, it has won its way from its humble nothingness in Moorfield and Bristol, to the front rank of Protestant Christian sects.

But should the *piety* of our church decline, her doom would be sealed. Woe to Methodism when the power of godliness departs from her midst. Then will the predictions of her enemies be fulfilled. Like the ancient church, we stand in God, our very system stands in the faith of its adherents. If we forsake God we die, we crumble to decay.

What, for instance, would become of our itinerancy if our Bishops and ministers were to lose the power of faith? What man would submit his rights and interests to an equal, unless he was animated by a purpose to glorify God, unless the principle of selfishness was so far subdued as to shield personal interests to the claims of a system of unparalleled usefulness? And could any but a very pious man perform the duties of a Bishop? I see nothing that can satisfy either minister or people in yielding the matter of appointment to the will of a Bishop, but the conviction that he will aim to promote the interests of Christ, and not to please himself. All parties must feel satisfied that he is a *good man*, or they cannot feel safe. But let the Episcopal chairs be filled by worldly Bishops, and the ministers and people see that the selfish feelings, the will—that, in a word, the judgment of an un sanctified man is to settle the great question, and they will revolt. Corresponding necessities of the system also require the exercise of piety in the people. And I repeat my statement, that Methodism cannot stand without piety. Her apostasy, either in the ministry or membership, would be her destruction.

Blessed be God, that hitherto our church has stood in the faith of Christ. She does still. Our Bishops are men of tried and unquestioned piety; our ministry, as a body, are God-fearing men, and our people are, as a whole, cleaving to the Lord. Let us then thank God and take courage. Let us learn that the surest way to perpetuate Methodism is to live wholly unto God. The backslider, the formalist, the lukewarm and the hypocrite, are the elements of our destruction; the only real, dangerous enemies to the perpetuity of Methodism, and from these may the church be delivered.

D. WISE.  
Providence, Dec., 1848.

For the Herald and Journal.

UNIVERSALISM.

MR. EDITOR:—Some time since a letter from a Universalist friend was presented to me containing the following questions. I attempted a reply. What the result will be, remains to be seen. I am assured that its impression was at least favorable. It has occurred to me that it may be of use to others who are perplexed with similar queries. If you are of this opinion, you may give it a place in the Herald. It will be observed that the questions are subtle and closely connected.

Respectfully,  
L. W.  
Abington, Dec. 25, 1848.

1. "Had God any design in view in the creation of the human family? and if so, was it a good or bad design?"

2. "Would it not have been better for the human family never to have existed at all, than for a great part, or even any of them to exist in endless misery?"

3. "Did the Almighty know when he created them what would be their future destiny? and if so, could he have designed anything concerning them that he knew at the same time would never take place?"

4. "If any of the human family are finally lost, will it not be because God could have saved them and would not, or would have saved them and could not?"

5. "If God knew when he created men that a certain number of them would be lost, is it not contrary to common sense to tell them they may be saved if they will?"

I have preserved the epistolary form of the reply, but have made a few slight changes to adapt it to the general reader.

DEAR SIR:—From the character of your question I judge that you are accustomed to think for yourself, and that the human life dicit is treated by you with merited regard. This is as it should be. There is quite too little thinking among men. Most persons in their opinions, as in every thing else, merely float in the current in which they chance to fall. If I mistake not, it is your positions, and that of Universalists generally, that Universal salvation is the only doctrine consistent with the divine attributes; and Scripture language, whatever be its apparent meaning, must be interpreted accordingly. Your questions indicate this. I cheerfully concede the propriety of reasoning from the attributes of God. To refuse to reason thus, would be little less than to reject the light of Revelation altogether. The Bible was not given to supersede human reason nor to degrade human judgment, but is eminently adapted to exalt and guide both; and it would be great irreverence to its author so to interpret it as either to involve an absurdity, or as is plainly inconsistent with his revealed character. I will now take up your questions in the order in which they occur.

1. "Had God any design in view in the creation of the human family? and if so, was it a good or bad design?"

I answer, he had a good design, and it was this: to give to every member of the human family an equal opportunity, and one the most favorable, in the nature of the case, could be provided for securing happiness to the extent of his capacities. Neither this design nor any other of the Almighty ever has been, or ever can be defeated in the slightest degree, any more than his throne can be wrested from him.

2. "Would it not have been better for the human family never to have existed at all, than for a great part, or even any of them to exist in endless misery?"

My answer is, if the misery of any were necessary to the salvation of the rest, it certainly would. To make all but one of the human family eternally happy at the expense of the necessity of misery of the one, would be the greatest injustice. Whatever may be men's creeds, common sense, that intuitive perception of consistency which God has enthroned in the human mind, condemns it as an abominable inconsistency—an outrage against individual rights. But believing as I do that eternal life is offered upon equal terms to every responsible being, and that every one who loses it, loses it as the legitimate result of his own voluntary moral acts, I see not the least injustice or impropriety in the exist-

ence of the human family, even though many of them are lost. On the contrary, their existence is pure benevolence on the part of the Creator; a benevolence cherished equally towards all. Every one stands or falls for himself. Eternal life is made contingent upon obedience, and the limitless resources of Omnipotence are pledged to every son and daughter of Adam who complies with this most reasonable condition.

3. "Did the Almighty know when he created them what would be their future destiny? and if so, could he have designed anything concerning them that he knew at the same time would never take place?"

To this I reply, God is omniscient, and hence knows all things, present, past and future; and for any being to design what he knows will not take place, is an impossibility. I will defer what I might here add, as more appropriate in answering the next question.

4. "If any of the human family are finally lost, will it not be because God could have saved them and would not, or would have saved them and could not?"

I answer unhesitatingly, it will be because God could not have saved them and allowed them an existence as moral beings. Omnipotence can do nothing but what is an object of power, and it is not an object of power for one being to control the moral volitions of another. God could, for aught I know, change men to trees and preserve them eternally from decay, but to control their moral volitions would be to annihilate their moral character, and with it all possibility of rational enjoyment. Freedom to choose between good and evil, i. e., to obey or disobey moral law, is the essential element of a moral being, and happiness as the result of obedience and misery, or at least a loss of happiness as the result of disobedience, followed by a law of eternal necessity.

5. "If God knew when he created men that a certain number of them would be lost, is it not contrary to common sense to tell them they may be saved if they will?"

Certainly not. You surely will not say that the omniscience of God destroys the freedom of men. Eternity is an attribute of God, i. e., eternity is to God what present time is to us, and he knows all the events of eternity by virtue of his omniscience without reference to their producing cause. If God knows that certain persons will be lost because he has unconditionally determined it, it would be "contrary to common sense to tell them they may be saved if they will." But if, as a being of infinite knowledge, he perceives that certain persons will of their own free choice pursue a course of conduct, the legitimate and unavoidable result of which he knows will be their ruin, it is not "contrary to common sense to tell them they may be saved if they will."

I know that a neighbor of mine has done me injustice, but would it be contrary to common sense to tell him what he might have done otherwise? I know that another has violated some law of his being and is suffering the consequences, but is it, hence, contrary to common sense that he might have obeyed that law and escaped the suffering? These events I simply know as such. Had I power to penetrate the future, I might relate future events, and my knowledge have as little to do with the freedom of their authors as it has in causing the folly and injustice of my neighbors. Were it possible that it should be hidden from the eye of omniscience, who would walk in the way of life, and who pursue the road to death, the facts would be same as now. The truth is, all events considered as matters of fact, future as well as present and past, are necessarily certain. That is, what will be, will be; not must be. No future event, however, will transpire without an efficient cause, i. e., a power must be voluntarily put forth from some source adequate to the effect. The question is, *whence this power?*

Now the character of a man's moral volitions determine his future destiny; and nothing can be plainer than that from the very nature of the case, every man must be the author of his own moral volitions. If he were not, they could have no character, any more than the din of machinery or the rumbling of the railroad car. It follows, then, incontrovertibly, that those persons whom God perceives will take the road to ruin, are perfectly free to choose and walk in the way of life.

I remain, yours for the truth.

NOTE.—My remarks on the propriety of reasoning from the divine attributes are, perhaps, liable to be misunderstood. We are by no means to subject Revelation to the test of human reason. Human reason must be used in the interpretation of Revelation; but never until we are able to grasp every circumstance in the history of our world, to see its relation to the infinite empire of Jehovah, and to reason infallibly from the whole, can we expect fully to perceive the undoubted truth, that "the temple of Religion is founded upon the basis of philosophy." All I intend is, that it is proper to reason from the attributes of God in deciding upon those questions that appear directly to the rational and moral faculties. The distinction between a *mystery* and an *absurdity* is too little recognized. Doubtless there are mysteries in the divine economy to all finite intelligences; but the injustice of bringing into existence any being under the everlasting doom either of circumstance or decree, is a truism to every moral being in the universe.

L. W.  
For the Herald and Journal.

WESLEY—THE MORAL LAW.

DEAR BRO. HARRAWAY:—I would express many thanks to you for endeavoring to set me right in your very kind article of the 20th. I perceive Mr. Wesley does not call mistakes sins, though I had thought he did. Yet by reason of him he does not approve of the term, unless perfection, which is half making them sins. Also, I am reminded by you and the editor of what Mr. Wesley said elsewhere, by which I incline to the conviction that he held to the perpetuity of the moral law. Yet I cannot see why he used such language as the following: "Christ is the end of the Adamic as well as the Mosaic law. By his death he put an end to both: he hath abolished both the one and the other with regard to man, and the obligation to observe either the one or the other is vanished away."

Nor is any man living bound to observe the Adamic more than the Mosaic law. [Then follows the note. "I mean, it is not the condition of either present or future salvation."] He goes on to say, we are dead to the law by the body of Christ given for us—to the Adamic as well as the Mosaic law. We are wholly freed therefrom by his death, that law expiring with him. We are without that law; and God has established another law in its place. I cannot see why all these stratagems are used to express

that we are not to be saved now or hereafter by keeping the moral law. If anything of the law is left after the above sweep, I do not see it. And you say the Adamic and Mosaic laws "were abrogated in Christ." This is to *annul*, to *repeal*. You have a redeeming clause, however. You say, "the Gospel takes up the moral law as a part of itself, enforcing it as a rule of life."

This saves the moral law from almost utter ruin. Suffer me to ask, momentary one else so, Is it not more plain to hold that there is one moral law for Adam, Moses and us? and that it is and was equally adapted to all—to the man of the giant intellect with the most extensive improvement, and to the smallest reasoning faculties with the very smallest advantages, and to Adam?

The requirement of this law is, "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself." This applies to all, small and great, to Adam and Moses. And the Gospel, the *atonement* and faith, enables us to keep this law. And this law always was and always will be binding. Does not this view of the subject clear it from obscurity, in holding that there is one law for Adam, another for Moses, and then these laws are abolished, annulled, been repealed, abrogated, have expired, and have been taken up and are still in force. You say, every mistake or involuntary transgression is a sin against the law given to Adam. Can we sin against a law that we are not under? In a quotation from p. 515, it is concluded that those that love God with all the heart, &c., &c., they do fulfil (notwithstanding that defect and its consequences) the law of love. To this I cordially agree. But there is another quotation from p. 514:—

"Question. But do we not in many things offend all?"

"Answer. In one sense we do, and shall do more or less as long as we remain in the body, for the reason that we are not infallible."

Now it seems to me, that as we are under no law that requires infallibility, or service implying infallibility, where there is no law touching this, there is no transgression touching it. All this can be cleared up by throwing out of the list of moral actions unavoidable mistakes and involuntary transgressions, so called.

If you have patience, reply. I do not write for controversy.

Yours,  
INQUIRER.

For the Herald and Journal.

MY EARLY HOME—REMINISCENCES.

The home of my childhood, the antiquated dwelling where my parents and grand-parents before them reared a numerous offspring, so unassuming in its aspect, it might scarcely attract the notice of the passing traveller; yet to one who had been nurtured amid its shades it presented the most endearing charms, on recently visiting it after a long absence. Its spacious front, its long, sloping roof, extending nearly to the ground, the well pole projecting beyond it, the moss-covered bucket, from which oft after a merry ramble I had quenched my thirst with "nature's purest beverage," the orchard, the venerable pear trees in front, yielding fruit of the most delicious flavor; in short, every nook and corner about the old homestead, conspired to bring vividly to recollection bygone days and scenes long since engraven on "memory's page." There was the barn, with the same great door still creaking on its hinges, and behind it a haystack, looking just like the self-same one by which I used to play more than a score of years ago; there was the corn-house still, though somewhat impaired by time. Aye, I cannot make it seem but a little while since, when a merry group were busy at work in harvest time, by moonlight, in front of that old corn-house—father, brothers, sisters and cousins, all plying diligently their fingers to diminish a huge pile of unhusked corn.

The days of our childhood, how oft the thought of them comes over the heart in mature years, when far away from the paternal roof; how oft the cares of life, and when surrounded by the rattling voices of our own loved ones, but suddenly he entered our circle, like "bright visions of the past," leading one almost to wish those days again to return—those innocent days, so free from care, so full of bright and joyous anticipation.

But as I call to mind those with whom I shared the joys of my early home, emotions indescribable agitate my breast.

"The same fond mother bent at night,  
O'er each sleep, her loving hand,  
She laid each folded flower in sight,  
Where are those dreamers now?"

For many years that "subtle foe," who so often cuts down the lovely and the useful, came not within our dwelling, and we fondly hoped that we should long remain an unbroken band; but suddenly he entered our circle, and the spirit of her who had watched over us in helpless infancy, who had been our guide in childhood,

"Passed from earth away."

Leaving the objects of her love and solicitude, "to be trained up by other hands than hers." She sleeps peacefully in an ancient burying ground, near the church of her choice, while over her tombstone, which bears a simple inscription, the "long grass waves in mournful silence," and the whippoorwill in plaintive notes echoes her evening song. The loss of a mother, that name which touches every tender fibre of the heart, ah! who can realize it, that has not experienced the desolating stroke! A year passed on; again the spoiler came, and an elder brother was laid away in the cold grave. Near my own age, he was my playmate and companion in early years. Even now in fancy I see him with merry laugh and bounding step, chasing the winged insect over the dewy lawn, or gathering by his side the earliest flowers of Spring for our loved teacher. To the grief of his friends, particularly his mother, he chose a seafaring life, (for what mother ever willingly consented for her firstborn to encounter the dangers of the deep, to gain a livelihood?) A kind Providence watched over him during several foreign voyages, but alas! while in a distant, sickly port, where thousands of our northern youth have found their graves, he sickened and died; away from loved friends, no kindred near to perform for him the last sad offices of kindness, or "smooth his dying pillow."

"Tread lightly, stranger, o'er the spot  
Where rest his loved remains."

A few years elapsed, and time, "which dries our tears and dissipates our griefs," had begun to heal the wound in our stricken hearts, when it was opened afresh by the death of a second brother. Two long years he had been absent from us, traversing the mighty deep. When about to sail for home, many were the mem-

tos of his affectionate remembrance of his kindred, which he carefully deposited for them in his chest. Bright were his anticipations of a happy reunion with those he loved; as prosperous "gales wafted him speedily over the great Atlantic; but when the spires of his native land were almost in view, alas! he found a watery grave. Brave seamen tried to rescue him from so sad a fate, but in vain; the ship held on her way, the river closed over him till "the morning of the resurrection."

I had a younger brother still, who also followed the seas. Left at an early age without a mother's guardian care, he was endeared to our hearts not only by the ties of nature, but by the stronger ties of sympathy. Gentle and confiding, but little versed in the ways of the world, he was ill fitted for an occupation fraught with so many privations and hardships, but it was his early choice. Never shall I forget the last parting scene; even then I feared his deep emotions were ominous of coming ill. In one short week, amid a thick darkness, the hollow wind and foaming sea echoed a mournful requiem over his youthful form, as he sank beneath "the wide waste of waters."

"He was the loved of all, yet none  
O'er his low bed may weep."

But yet another painful bereavement we were soon called to experience. A young sister, one whom a widowed parent had fondly hoped would have remained by his side, to comfort him in his declining years, was snatched away from earth, to enter upon the untied realities of eternity. So slender are the ties by which we hold our kindred, and so various the providences by which those ties are severed.

"Parted thus they rest, who played  
Beneath the same green tree,  
Their graves are severed far and wide,  
By stream, by land and sea."

Heaven grant that in that awful day, when "earth and sea shall yield up their sacred trust, we may meet again."

"No wanderer lost,  
A family in heaven."

During my recent visit, I followed to its last resting-place, the remains of another loved relative. As the coffin was lowered to its narrow, dark home, and the cold earth fell heavily upon the lid, I turned my head, and while the tomb-stones of many whom I have known in other days met my view, I remembered that in a few years at most, the places of those who now survive "the pale nations of the dead," will be filled by others, who in their turn will give place to generations yet unborn; and the inquiry involuntarily arose from my heart, Is it the thought of closing our eyes forever upon the beautiful scenes of earth, of bidding adieu to loved friends, or is it the dread of the agonies of dissolving nature, the dying strife, or the lonely grave, which causes us

"To shrink, and start, and fear to die."

Not these alone, was the inward response, but the thought of what comes after death, a final judgment, an unending eternity.

"How careful, then, ought we to live,  
While God prolongs the kind reprieve;  
Our chief concern, our single care,  
To watch, and tremble, and prepare,  
Against that fatal day."

Cumberland, R. I., Nov. 30, 1848. L.

STATISTICS ON IDIOCY.

In an Appendix to Dr. Howe's Report, are statistical Tables, &c., which are of the deepest interest to all who would study the causes of human wretchedness.

Of the 574 persons reported idiots, Dr. Howe thus states the condition and capacities.

"Confining our attention to the cases of real idiots, above mentioned, viz. 420 out of 574, it is to be found that 188 are under 25 years of age. Of these, 172 seem capable of improvement; they present proper cases for attempts at instruction, and the formation of regular, industrious habits. Only 16 seem incapable of improvement. Of those over 25 years of age, there are 73 who seem capable of little or no improvement in mental condition. Of the 420 idiots proper, 19 can now earn their board and clothing, under proper management of discreet persons; 141 do earn their board, when properly managed; 110 can do trifling work, if carefully watched and directed; 73 are as helpless as children of seven years old; 43 are as helpless as children of 2 years old, and 34 are as utterly helpless as infants."

With regard to pecuniary circumstances, 20 have property of their own, held by guardians; 26 belong to wealthy families; 196 belong to indigent families; but are not public paupers; 148 are town or state paupers; the rest are sometimes aided by the public, sometimes not. Of the whole number, viz. 574, there are 220 town or state charges.

Of the 420 idiots proper, 218 are insensible gluttons; and 102 are known to be given to self abuse in a frightful degree."

Dr. Howe thus forcibly remarks on the causes of idioy;

"No scientific exposition of these laws will be attempted here, but many facts and observations will be recorded which may awaken some abler minds to the importance of codifying them and setting them forth for the benefit of mankind. Suffice it to say now, that, out of 420 cases of congenital idioy examined, some information was obtained respecting the condition of the progenitors of 359. Now, in all these 359 cases, *save only four*, it is found that one or the other, or both, of the immediate progenitors of the unfortunate sufferers had, in some way, widely departed from the normal condition of health, and violated the natural laws. That is to say, one or the other or both of them, were very unhealthy or enfeebled; or they were hereditarily predisposed to affections of the brain, causing occasional insanity; or they had intermarried with blood relatives; or they had been intemperate, or had been guilty of sensual excesses which impaired their constitutions."







CALLER IN VOICE  
D PAINTED CARPETS.  
ndow Shades, and Fixtures,  
ne Street, Boston.  
Nov 22  
1883



## For the Herald and Journal.

## SABBATH REFLECTIONS.

## THE ANGEL OF THE LORD.

"I will send mine angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared; beware of him, and obey his voice."—Exodus 23: 20, 21.

I had a dream, dear friend, a strange, bright dream,  
Which with mysterious influence  
Drew me out yet in waking hours,  
I was a soul—no naked spirit—distinct  
From angel of earth. No law of space, no form  
Of matter bound, or chained, but indestructible  
As Heaven, there rested still the sense  
That yet I was, I lived, I felt, and knew  
Myself immortal as the angels are.  
And God had touched the springs of life—unslept  
The spirit's eye, so that the past, the whole  
Duration of its life, was as the present.  
Visible, I saw, as 'twere another soul,  
My own, when God had first created it  
Upright, and pure, and when its home was Heaven,  
And joy was throned upon its front, and its  
Pure snowy wings were floating in the light  
Of Paradise. There was a sense of bliss,  
Ecstatic and most pure—of melody  
Of sound of beauty which on earth below  
No parallel can find—of much, which now  
In waking hour like shadows, leasestous  
And fair, elude my grasp.

There was a vacuum—a void—a point  
In wide eternity of which, that essence  
Of vitality, that living thought could  
No cognizance take—shadows and darkness  
Veiled it from my eye.

Then dark and lonely came floating by,  
And from their gloomy folds emerged once more  
My soul. But O! how changed. Its snowy wings  
Were folded up, and in its drooping wings  
There was a mist almost of earthly tears,  
As some fair flower—if one might lighten  
So frail to that glorious majesty—  
O'er which had rushed the hot sunbeam, and wrought  
To swift decay. And then, a voice I heard  
Which said, "Spirit, thou hast sinned, and thou must chain  
Thy bright proportions unto earth, and wear  
A form of earth, and struggle with the clay,  
Until released by Heaven's love, and purified,  
Thy birth-right in the skies is won again.  
But I will send mine angel by thy side,  
To keep thee in the way, and when time acts  
Are pure, that Heavenly guide shall bear thee up  
In thy and, and minister of hope."

And then methought I saw that fallen one  
Enter the confines of our life, ushered  
By heavenly ones, who looked with bright unrest  
Upon the trial to be made—the race  
So fleetly run—the bliss of Heaven lost  
Or won. And by its side, invisible  
To all but them, over the mortal  
Vestment of the sinful soul, there bent,  
With pitying eyes, that guardian blest,  
Whom God had sent.

Slowly, and one by one,  
Just like the petals of some tender flower,  
Opened the scenes of the newly born.  
As yet, 'twere pure from sin of earth, nor all  
Forgot the bliss of Heaven, and oft in sleep  
Its smiling countenance held, with that bright angel  
Ever by its side. Days passed away,  
And it awoke to earth; and O, it woke  
To deeper sin; and he who walked by it  
Unseen, thought like its shadow ever there,  
Looked sadly on, and few, and fainter yet,  
His gentle whisperings came. And it grew proud,  
And all impatient in its pride, and learned  
To struggle with its chains, as if at last  
Omnipotence were like itself, yet drew  
There hours of pure, humbler thought, when dim  
Faint memories of heaven, like far-off sound  
Came floating back, and thoughts of beauty  
Flooded all the soul with bliss, till that blest  
Guardian bearing his wings, and bent with smiling  
Lips and beaming eyes over the fallen one.  
And there were hours, more bright again, when sick  
And faint, its strivings o'er, it lay upon  
The earth, and lifted humbly up its prayer  
For aid. Then Heaven opened, and angel wings  
Were floating all around, and its glow bright  
Almost with native light.

Time passed away, and of its glorious  
Pinions shorn, that spirit wandered o'er the earth,  
A high, free thing, yet looking out from fearful  
Human eyes, and ever chained to dust and earth.  
And love, the love of Heaven, though dimmed and stained,  
Like some poor diamond, dwelt the mortal  
Casket of the soul within, subject to tears,  
And clinging ever to the earth, wringing  
When all its ties were severed, by drops  
Of anguish from the soul o'erwhelmed, which dim,  
And faint, within the vista far, its home,  
Like some fair vision, saw—proudly it sought  
To triumph over space, and time, and death,  
And circumstance, till blinded by the rays  
Which lightened not, it fell exhausted back;  
And yet it struggled ever with the clay,  
And life's pure flame, with strong unsullied  
Energy, strove on within its mortal  
Tomb, until like some bright ember  
Of an old used candle, the sharp, keen blade,  
Had worn its casing through. Thus was the soul.

The ransom had been paid; and penitence  
And faith its last inheritance had won,  
And prayer had purified, and now at last  
From out the dull torpidity of earth,  
It rose to life, for dust returned to dust.  
I saw, I see it now, that scene sublime.  
Within a curtain round there was the hush  
Of death—and kneeling forms, whose human eyes  
Were sealed, and heavy robes, and hands which clasped  
In grief which would not be consoled.  
And more, O much beside, for near that bed  
Of mortal death, there stood with joyous eyes,  
The bright-winged angel of the soul—the same  
Blest one of Heaven, who ushered it on earth.  
And floating all around on airy wings,  
Were those who held the golden harp of God,  
The crowns of endless life.

I woke, but O companion of my soul,  
Dost thou not think that dreams of slumber's hours,  
More true than those which haunt us in our  
Waking ones? That subtle thing which men  
The conscience call—that inward sense of right  
Or wrong—that voice which still is heard, however  
We seek its tones to hush, which comes a virtuous  
Constant guide the more we live to it the more  
Side—which speaks of hope and joy in still more  
Path—O may not that, dear friend, be one  
Commissioned from on high to be the angel  
Of the soul?

Natchitoches, La., Nov., 1848.

For the Herald and Journal.

## STANZAS.

On the death of Mrs. Eliza Simmons, and Mrs. Nancy A. Pease, members of the Methodist Episcopal Church in Scituate, Conn.

The golden gifts of Autumn  
Hung thick on shrub and tree,  
A rich and plentiful harvest  
Was scattered bountifully;  
A few pale flowers still lingered  
Within the forest dell,  
And Summer in the distance  
Seemed breathing her farewell.

O beautiful September!  
How could we dream that death  
Was hovering in the breeze,  
Was waiting on thy breath?  
Yet ere thy brief dominion  
Departed from our land,  
The good, the pure and lovely,  
Was missing from our band.

Yes, lovely was our sister;  
Blameless in heart and mind;  
With every thought and feeling  
By holiness refined;  
So sweet and unassuming,

So firm and yet so mild.  
In acts of love uniting,  
Yet gentle as a child.

Death laid his hand upon her  
And bore her to the grave,  
The arm of love was pale and  
And powerless to save.  
But know ye not that angel  
Will guard the lifeless clod,  
And that the ransomed spirit  
Rejoices with its God?

Again the end, and peeling  
Of that deep tolling bell  
Upon the ear is stealing,  
And tears unbidden swell.  
Another link is broken  
That bound us to the earth,  
Another loved one missing  
From yonder household hearth.

The wife, the tender mother,  
Is sleeping with the dead;  
The kind and loving sister  
Is in her narrow bed.  
O chill and bleak December!  
Thy course is almost run,  
But long shall we remember  
The trophy thou hast won.

Not as the hopeless mourner  
In darkness do we mourn:  
We feel the throbs of anguish,  
Our hearts with grief are torn,  
Yet we would not recall her  
To this dark world of woes,  
Nor by a single murmur  
Disturb her sweet repose.

For see, beyond these shadows,  
This darkness and this gloom,  
The golden gate of glory  
Just shaded by the tomb;  
Eternal sunshine reigneth,  
Bright flowers adorn the sod,  
And there rest remaineth  
For all the saints of God.

Dec. 27, 1848.

HARMONY.

## BIOGRAPHICAL.

Died, of consumption, in Manchester, N. H., Oct. 10, 1848, Mrs. MARY, consort of James Boardman, aged 35 years. She was born in Lancashire, England, and emigrated to this country with her husband in 1845. She embraced religion when about twenty-one years of age. When she came to this country with her husband, she joined the M. E. Church in Pawtucket, R. I., and one year later March came to this place. For several years sister B. had suffered feeble health, and her last sickness was protracted and severe, but through it all she maintained her religious enjoyment. When nearing the spirit world, she frequently expressed, "All is well." In a season of great distress, as the moments of her departure appeared to linger, she expressed the desire of her heart in these lines:—

"When shall I reach that happy place,  
And be forever blest,  
When shall I see my Father's face,  
And in his bosom rest?"

About one hour before she left us, the subscriber visited and premed with her. On inquiry if "all was well," she said, "Yes."—"Glorious to God!"—"Praise the Lord." In her acute distress she prayed the Lord to help and sustain her, and then said, "Jesus, take me." She soon became calm, and fell asleep in Christ the Lord.

Also, five other members have left this charge, as we trust, to join the church above since Conference, viz:—

ARTHUR W. MARSTON, of typhoid fever and affected brain, Aug. 6, aged 30 years. Such was the character of his disease that we could not tell the particular state of his mind at the last. We have good hope in his death.

AUG. 19, EMELINE G. KNOWLES, of Gilmanton, aged 22 years. She was a member on probation. Died in peace.

Sept. 15, very suddenly, LYDIA A. CHENEY, of Brownington, Vt., aged 16 years,—was a member on probation.

OCT. 13, LEONARD HARRINGTON was drowned in the canal, aged 29 years. He was a member of the church, and had been married but about one week previous to this sudden death. In life we are at death's door.

Dec. 20, RUTH ROBBINS, very suddenly, with a short illness, aged 23 years. How important that we live by the minute.

Manchester, Dec. 27, 1848.

ANN H. HUSSEY, wife of Ebenezer Hussey, of Detroit, Me., and daughter of Josiah Hobbs, of Falmouth, Me., departed this life, Oct. 16, aged 60 years. Sister H. had been a professor of religion for many years, and for the last ten years a worthy member of our church. She has left a husband, three daughters, parents, and other friends, to mourn her loss. She had suffered much in body for eight years, but was patient and resigned. She had her senses to the last moment, and died in the triumph of grace. We believe our loss is her infinite gain.

J. W. DOW.

Sister ELIZA JOHNSTON, wife of Jonah Johnston, died in Standish, Me., Nov. 15, 1848. She was converted twenty-one years ago, and joined the M. E. Church in N. W. Duxbury the following October, where she remained a mother since—strongly attached to the church of her choice. For the last few months of her life she suffered much, but grace supported her, and death found her ready. The conflict was severe, but she passed through it with a smile upon her countenance.

Standish, Dec. 27, 1848.

UAIKEL RIDGOUT.

Died, at Gilmanton, N. H., Aug. 22, BETSY, wife of Elijah Bean, aged 60 years. Sister Bean had been a faithful Christian for nearly forty years. The church in this place has sustained a great loss, but we trust that our loss is her eternal gain. Her sickness was short but distressing, which she bore with patience, declaring that she "had fought the good fight and kept the faith." Her end was peaceful, and we trust she rests in heaven.

AMOS KIDDER.

East Sanbornton, N. H., Dec. 29, 1848.

Died, in Pembroke, Mass., Oct. 18, 1848, HANNAH, wife of Bro. Daniel Delano, aged 48 years. She was converted twenty-one years ago, and joined the M. E. Church in N. W. Duxbury the following October, where she remained a mother in Israel until death. She loved the doctrines of the church and the duties of religion. During all the severe trials which the church in this place have been called to pass through while she was a member, she remained firm in the faith, believing grace would finally triumph. As

death approached, her friends were called into her room to receive her dying charge. This was a scene which will long live in the memory of those who were present. Thank God, she has gone where the weary are at rest.

J. C. FIFIELD.

West Duxbury, Dec. 28, 1848.

Mrs. MARY LOWRY, wife of Mr. Andrew Blodgett, died in Lemington, Vt., Dec. 19, 1848, aged 85 years. It is believed she was converted in Boston, where she joined the M. E. Church in Bromfield Street. Nine years ago, she married and moved to this place. Since then she has enjoyed but few religious privileges with the church of her choice, yet her heart was fixed, trusting in God, and she enjoyed the presence of her Savior. For more than two years she suffered much by disease, but with Christian patience and resignation. She sought the Lord while young and in health, and her Savior did not forsake her in a dying hour. She had "a desire to depart and to be with Christ." She bid her husband an affectionate farewell, and urged him to meet her in heaven.

P. BOYNTON.

Columbia, N. H., Dec. 28, 1848.

Died, in Enfield, Conn., Sept. 18, Sister ELIZA, wife of Bro. Alvah Simons, and daughter of Dr. James Steele, of Ellington, aged 45. Her father's house was long the resting-place of the pioneers of Methodism, and she was trained amid its influences. She was very gentle and retiring in her disposition, yet possessed great firmness of character, and followed the dictates of a judgment enlightened by the word and spirit of God. Many years since she gave her heart to the Lord, and from that time was a bright ornament of his church. During her last sickness, she suffered much without complaint, and calmly awaited the approach of death. On the morning of her death she said to weeping friends, "There is no cause to weep, but rather to rejoice and shout." An afflicted church can deeply sympathize with bereaved friends on this occasion.

A. GARDNER.

Thompsonville, Conn., Dec. 30, 1848.

Mrs. MARY KELLOGG died in Colchester, Conn., Dec. 10, 1848, aged 83. The deceased was a widow, and had long been a member of the M. E. Church. She knew it in its earliest struggles and shared in its reproaches. She retired to rest on Saturday night as usual, alone and "comfortable," and on Sabbath morning her spirit was no longer an inhabitant of earth. She was found dead in her bed. Her departure must have been peaceful as well as sudden, and accompanied with no struggle, as the lady residing in the house with her informed me, after the funeral, that she "knew not that she ever found her in the morning with the clothes more comfortably upon her." Here all, but especially the aged, may see that their only safety is in a constant preparation for death.

F. W. BILL.

Colchester, Conn., Dec. 15, 1848.

Died, in Durham, Me., of lung fever, Nov. 27, DANIEL HARMON, Esq., in the 71st year of his age. Bro. Harmon was converted to God about 45 years since, and united with the M. E. Church. Amidst opposition from formalists, and the scoffs of the wicked, he identified himself with the interests of Methodism. He was one of the few who built the first Methodist meeting-house in this place, which was the first erected in this region, and which after having been repaired is now our place of worship. For more than forty years Bro. Harmon led the class in this place, and for the same period his house has been the resting-place of the pilgrim. His improvements in class-meeting, and of a more public character, seldom failed to encourage the pious and to reprove the wicked. In his last sickness, he manifested the composure of the Christian, stating he "trusted in the Lord Jesus Christ for salvation," conversed with his wife and children in relation to his dissolution, exhorting them to meet him in heaven, and finally died in peace.

D. WATERHOUSE.

Durham, Me., Dec. 24, 1848.

Will the Christian Advocate and Journal please give the above an insertion? D. W.

Died, in Enfield, Conn., Dec. 25, Sister HANNAH, wife of Bro. R. Ashman Pease, aged 32. She sought and found the Lord in youth, and became a consistent, devoted member of the church—one who made religion an every day business. She has left behind a family, numerous friends, and the church, to mourn her loss. Her health has been failing for months, and for some time it was too evident that insidious consumption was doing its terrible work. But when hope of life fled, the hope of eternal life bloomed fairer than ever. She shared more than usual during the summer in the joys of salvation, and when laid upon the bed of death, her soul was raised above fear; and though strong ties bound her to earth, she was ready, and even longed to depart and be with Christ.

A. GARDNER.

Thompsonville, Conn., Dec. 30, 1848.

Died, in Rockingham, Vt., Nov. 19, Mrs. LAURA S., wife of Mr. Charles A. Allen, aged 18 years. Sister A. was converted at the age of twelve years, under the labors of Bro. Jacob Stevens, and joined the M. E. Church, at Bellows Falls, of which she remained a worthy member until called to the church above. The religion that she embraced in early life proved the power of God unto salvation to her in the trying hour, and she felt to die in gain. She took leave of all her friends present, earnestly entreating each to prepare to meet her in heaven. Her end was peaceful. Blessed are the dead who die in the Lord. May this affliction be sanctified to the good of all the mourning friends, and the church of which she was a member.

Z. S. HAYNES.

Died, in Claremont, N. H., Dec. 8, Mrs. CAROLINE, wife of Bro. John McLaughlin, aged 35. Mrs. McL. was a firm believer in experimental religion—had some time since given her heart to Christ, and though called suddenly to leave her companion and an only child of but few hours age, yet we trust she rests in the Lord, where there will be no more sorrow nor dying.

Claremont, N. H., Dec. 25, 1848.

MORAL DISCIPLINE.

No system of intellectual education can be otherwise than defective, unless it comprehend in its wide scope the due regulation of the moral feelings. And never does intellect become so clear in its perceptions, so penetrating in its research, and so wide in its range, as when allied with a pure and holy heart. The corruption of the heart reaches up to the intellect, mars its symmetry, clouds its horizon, and distracts its action. Purity and truth—the heart and the intellect—have been united by God, and man may not put them asunder. The highest state of intellectual greatness is attainable only in connection with the highest state of moral ex-

cellence. The mind is not disciplined as it should be, unless it be disciplined to purity, as well as to truth.—Clark's Mental Discipline.

## SLAVERY.

## RELATION OF THE M. E. CHURCH TO SLAVERY.

## NO. II.

When our fathers put forth the foregoing statements of slavery, they were well qualified to make up an opinion and to give testimony on the subject. They were of sufficient ability; and good opportunity and discernment, were not biased—they were men of integrity. It will not be saying too much then to say that they gave the truth in the case. I am not aware that this has ever been disputed. Their opinions of slavery were correct, whatever may be said of the slavery of Greece or Rome, whatever the Scriptures say concerning the slavery that came under its cognizance, our fathers stated the truth of the slavery of which they spoke and wrote. Admitting this, there was but one course for them to have taken: it was to keep their hearts and hands clean, and the church clean from the abomination. No Scripture argument, no golden rule system of holding slaves, no dread of consequences, should have deterred them from washing their hands from slavery when they had deliberately made up their minds that slavery was as bad as they say it was; and the church and slavery should have been twin. The permitting slavery to be in the church at all, was the first error on the subject. Had the church kept clear, what a testimony she could have borne; then could she have experienced the greatest power that man has over man, that of example, in favor of freedom. Slavery once admitted, the power to resist became much reduced, or it never was obtained. It has been said that certain ministers can and have preached against slavery in slaveholding places; but what influence can such preaching have with a slaveholding church at present. Not to back up the preaching but to back it out.

The second error was to make emancipation depend on the civil law, so that any State legislature could forbid emancipation and bind the church to slavery. I believe in obedience to civil law when it does not contravene the law of God—when it does, I owe it no respect and no obedience.

In 1784 our fathers made a great effort to free the church from slavery. The difficulty of this work was great, on account of so much slavery in the church; the slave power soon resisted these efforts at reform. What a time and place here was for a glorious battle, and what laurels might have been won, and how might principle have been maintained against sordid owners. But our fathers succumbed to slavery without a battle, and forsook the noble stand they had taken, and suffered the dark cloud of slavery to come over us. We have no statistics to determine, but it is presumed that after this striking to slavery, it very greatly extended in the church, and ministers and people became involved in this detestable abomination; and many are satisfied by saying in the Discipline, we are as much as ever convinced of the great evil of slavery. This is the same rule the thousands of slaveholders who have left us came amongst us under; and for aught to the contrary in the Discipline, slavery may become as extensive in the M. E. Church as it ever was. The reason that some Methodists in New England do not hold slaves, is not because the Discipline forbids it, but because the civil law prohibits it. We are in the same relation, therefore, to slavery that we were before the South went off; we have the same rules, and some of the same slaves and slaveholders that we had before. While civilians are doing much against slavery in the State, we are doing nothing to drive it from the church. How is this?

ADIEU ONE.

## For the Herald and Journal.

## CHRISTIAN JOY.

The joy of the Christian as an emotion, vivid and intense, like every emotion of joy has its source in the mind as it is influenced by external circumstances. Joy is also derived from the exercise of the affections.

The exciting external circumstances producing Christian joy differ from the excitants of worldly joy. A peculiar manifestation of the presence of Christ to the believing heart, which is the privilege of those who love God, to whom the Father and the Son will come and abide with them, produces unutterable joy. The conversion of sinners awakens emotions with which worldly joy cannot be compared. The parent who has long prayed for his child, on witnessing his conversion adopts the language of John. I have no greater joy than to hear that my children walk in truth. A clearer view of heaven to the dying saint produces rapture—he rejoices with joy unspeakable and full of glory.

The emotion of joy is from its nature of limited duration; but as a fruit of the Spirit, derived from sanctified affections, is of a more permanent character. It is then calm, humble, and light in God as reconciled through Christ. It is characterized by humility, confidence in God, gratitude to him, prevailing desire to please him in all things, and resignation to his will.

God is the object of the Christian's joy, and in him he may evermore rejoice. In affliction, in prosperity, in all the exigencies of life, God is the same object of trust and joy to them that love him. The objects of earthly happiness may be taken from us, friends may leave us, but God forsakes the righteous never. A holy heart will always be the abiding home of Christian joy.

B. J.

## NOVEL QUESTION OF LAW.

A case was tried before the Supreme Judicial Court, in this city, recently, in which a curious, and so far as we know, new question of law was raised. The parties to the suit were William D. Swan, plaintiff, vs. Charles Tappan, defendant.

The plaintiff in this case is the author of a series of school books, and the defendant, the publisher of a series, compiled by William Russell.

The defendant learning that agents for the sale of Swan's books had circulated reports to the effect that Russell's Reader was displaced from the schools of Worcester, and Swan's series introduced instead, addressed a letter to Rev. Messrs. Sweetser and Smith, of that place, to ascertain the facts in the case. He received in reply the following letter, which he published and circulated, and which the plaintiff claims to be libellous and injurious to his work, and brings his suit accordingly, without specification of damages:—

Copy of a Letter from Messrs. Sweetser and Smith, Members of the School Committee, Worcester, Mass.

WORCESTER, Aug. 10, 1848.

Charles Tappan, Esq. Dear Sir:—In reply to your letter respecting the use of Reading Books in our Schools, the following statements will be sufficient. About two years ago, Swan's books were introduced into our schools. Very soon some of the Teachers became dissatisfied

with the books. The subject was brought up in the meetings of the Board, and after discussion, committed. The Report of the Committee was in favor of introducing Mr. William Russell's books in all the schools, excepting the Infant, and the lowest classes in the Primary School. The decision of the Board was nearly unanimous in favor of the Report; and we do not think it would be possible to get a vote here to introduce Swan's Readers again. They may perhaps be continued in the lowest classes; but in the higher grades, Russell's are used, and also in the English and Classical High School. The action of our Board is the best commendation that can come from this place in relation to the books.

Very truly yours,  
S. SWEETSER,  
GEORGE P. SMITH,  
Of the School Committee."

It was admitted upon the trial that the gentlemen erred in saying that Swan's Reader had been excluded to make place for Russell's, so far as the statement embraced "the English and Classical High School;" but this error they took an early opportunity to acknowledge and correct by a communication published in the New England Puritan. All their other statements were correct; and it did not appear that they, or the defendant had any improper motive in publishing these statements; and the defendants offered to prove that their design was perfectly justifiable.

The first question in the case was, whether the plaintiff could be allowed to go to the jury in this form of action. The action is peculiar and has several technical characteristics which do not belong to other suits upon the case. It makes certain words and certain forms of publication to be actionable, without any proof of their fact injuring the plaintiff, or having been dictated by an improper motive; and the plaintiff need not even prove them to be false, nor will the defendant be allowed to prove them to be true, unless he pleads their truth specially in justification. These technicalities do not attach to other forms of action upon the case; and their effect is to place the plaintiff in a very advantageous situation. The defendants in this case insisted that an action of libel could not be sustained for words spoken of a thing, that only applied to words spoken of a person. The court (Mr. Justice Wilde) seemed to lean toward this opinion; but declined to consult the plaintiff, and ruled for the purposes of the present trial, that an action of libel would lie for words spoken of a thing as well as of a person; reversing the question, however, for the full bench. In this way, if the jury found for the defendants, the necessity of a law argument would be obviated.

Another point made in the defence, was that certain and specific damages must be alleged and proved, and that the mere general allegation by the plaintiff that the value of his copyright and the sale of his book were injured, would not suffice, and would not let him prove particular instances of damage and loss arising from the publication of the defendants. But the court chose, in this respect also, to put the present action on a par with ordinary libel suits, and ruled that these allegations would support proof of general damages and would suffice.

The defendants also insisted that they should be let in to prove their motives in the publication were innocent and justifiable, and the error unintentional, and corrected as soon as discovered; and that this proof ought to be in discharge of the suit. But this point also the court ruled formally against them; and all these questions of law are to be heard by the whole court.

The plaintiff laid his damages at \$5,000, and was obliged to make oath that the amount sought to be recovered exceeded \$600, in order to bring his action in this court.

The jury returned a verdict for the plaintiff in the sum of \$117.83.

G. T. Curtis and Harrison Ritchie for the plaintiff. Pliny Merrick and C. T. Russell for the defendants.

## PERSONAL EXPERIENCE.

BRO. STEVENS:—In compliance with a request made in a late number of your excellent paper, I forward you the following brief sketch of Personal Christian Experience. If it be the means of accomplishing any good, by enlightening the mind of some disconsolate seeker of holiness, I shall be amply repaid. Although it may not be in accordance with the views of many, for one so young, (having seen but eighteen years,) to be wholly consecrated to God; yet we are taught in his holy word, that he is no respecter of persons. About the middle of July last, I became fully aware of the evil of sin, and of my dangerous situation, and resolved that I would remain no longer in such a state. I accordingly sought, and found, redemption in the blood of Christ. I felt that my sins were pardoned, and all was peace within. I lived in this state a few weeks, when I attended the Camp Meeting on Martha's Vineyard. There I saw plainly there were higher attainments for me; and a deeper work of grace, yet to be wrought in my heart. I saw others earnestly praying to be entirely consecrated to God. I therefore examined my own heart, and found, much to my sorrow, that all selfish desires were not entirely eradicated. I saw many duties that I was unwilling to perform; but still I asked the Lord to sanctify me. I excused myself thus, that those duties which I now saw before me, (as they could not now be performed) were not what God required, but a mere attempt of Satan to baffle me, and deter me from obtaining the blessing. I therefore earnestly prayed that I might obtain it, yet it came not. On further examining my heart, I found, that although I was inclined to believe them to be suggestions of the Evil One; yet, I could not acknowledge them to be duties which God did require some Christians to perform. Still I endeavored further to excuse myself on the ground of my weakness and inability. While in this state of mind no relief came. Still I was happy, and felt that God had pardoned my sins. I returned home, fully determined to seek further for the blessing. I read the Memoirs of that saint of God, Carlos, and the Way of Holiness, by Mrs. Palmer. These pointed out more clearly than I had yet seen, the way to obtain the blessing. I saw the mistake under which I had been laboring; that, whether God required me to perform the duties or not, there must be a willingness. I therefore resolved, come life or death, to do everything that God required of me. I fell upon my knees before God, and in fervent prayer I gave myself away. I presented my body, "a living sacrifice, holy and acceptable unto God;" I called upon him to record it in heaven, and upon the angels to witness the consecration. Then I expected to feel the Divine power. I waited for the witness of the Spirit, but it came not. I remained upon my knees sometime, earnestly praying for it; still I did not receive it. I arose in a state of despondency. Then came the trial: Satan came upon me with almost overwhelming power, and in a manner that required all my energy to resist. "What," suggested he, "think you to obtain that blessing, for which devoted Christians have sought in vain for years? You have but just experienced the blessing of justification? Preposterous! utterly impossible! And this was not merely suggested, but pressed upon me with a force almost irresistible; such as none but satanic

power could produce. There seemed too, to be some plausibility about it; old professors had long sought for it in vain; and this for some moments caused a desperate struggle within. I backed into the ranks of "ordinary professors," but on reflection, I was enabled to repel this fierce attack of the enemy, which had well nigh prostrated my hopes of ever obtaining the living blessing. I was not satisfied with living in this state, while I knew there was a state of entire consecration about two weeks, when I attended a prayer meeting of unusual interest. I had much liberty in prayer, and prayed fervently that I might receive the witness; yet I received it not. After the meeting was closed, a very devoted sister, who had long walked in the "way of holiness," came to me and addressed me thus: "Brother, you leaped directly over the blessing in prayer to-night. 'What?' exclaimed I. 'I will explain,' said she. 'You offered yourself a living sacrifice to God without reserve; and then, instead of saying, Lord, I believe thou dost accept of the gift, you waited to receive the witness, and therefore have not obtained the blessing.' This was altogether a different view from what I had entertained; must I believe, that the Lord doeth it now, before I receive the witness? 'Certainly,' is not God true? Have you not laid the gift upon the altar? and does not the altar sanctify the gift? Yes, let God be true, but every man a liar; if you have made an entire consecration, believe, and you are sanctified." Thus I saw the fatal error into which I had fallen. But then, as the light suddenly flashed up on my mind, I exercised the required faith, received the witness, and rejoiced in the full enjoyment of perfect love. On rising the next morning, I was somewhat surprised to find my old enemy still in the field, fierce as a fresh attack. His chief purpose seemed to be, to array before me the mountain of duties to be performed, and the impossibility of my living according to the profession which I had now made. Yet notwithstanding all his subtleties, I was enabled by the grace of God and by continually exercising faith to retain the blessing; and I hope by the same means, having faith in God, and relying upon his promise ever to retain it; that I may be of some service to the world while in it, and when called from it, to try the realities of another, I may be fully prepared to go. Thus, my own experience has taught me, that the most practicable, and shortest way of obtaining the blessing is this: first, to understand what it is; second, to make a firm resolution to seek for it until it is obtained; third, to make the entire consecration, placing all upon the altar, without reserve; fourth, after being fully satisfied that there is no unwillingness or reservation remaining in the heart, to do whatever the Lord may require, believe, "He doeth it now;" and fifth, having received the witness of the Spirit, faith must necessarily be exercised continually to retain it.